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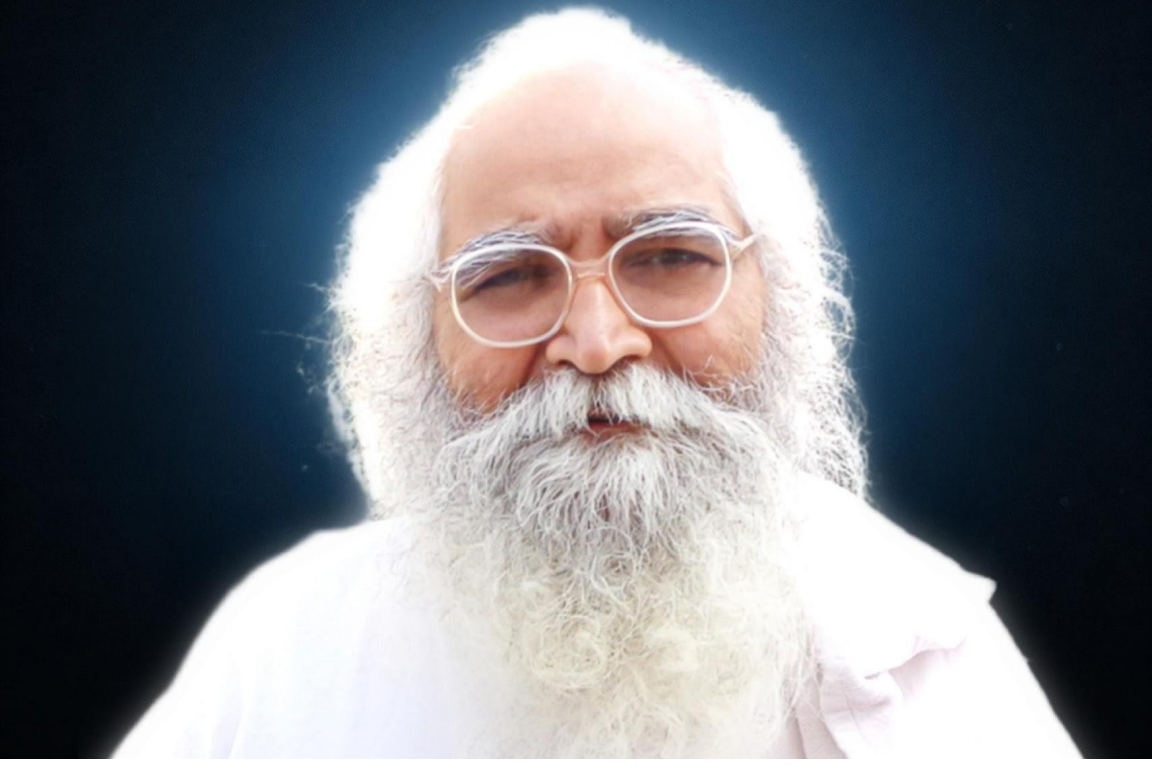
SECRETS OF AFTER LIFE

BAPUJI DASHRATHBHAI PATEL



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SECRETS OF AFTERLIFE

The Soul's Journey Beyond Death

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Based on the teachings of

Bapuji Dashrathbhai Patel

Vishwa Parivartak Ishwariya Vidhyalay

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Published By

Ahmedabad Ashram Address:

Vishwa Parivartak Ishwariya Vidhyalay
c/o Paramshanti Bhawan
Chenpur, Near Chenpur Bus Stand
New Ranip Road
Ahmedabad, Gujarat – 382470

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Gyan Daan Maha Daan

(Sharing Knowledge is the Highest Charity)

Share to the maximum extent with all.

— by Bapuji Dashrathbhai Patel

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About Bapuji

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Bapuji (full name: Bapuji Dashrathbhai Patel, also lovingly called “Dadaji” by the younger generation) was born in 1956 in the small village of Akhaj in the Mehsana district of Gujarat. However, he spent his childhood in another village named Ambasan, also located in the Mehsana district.

In the early part of his life, he was a highly successful lawyer. Later, he devoted his life to realizing the supreme spiritual truth and bringing this divine knowledge forward for the welfare of humanity. Today, this supreme knowledge serves as a guiding light for true seekers to realize their ultimate destiny. It is a blessing of the highest divinity that the present time is witnessing the rise of this supreme spiritual knowledge, guiding souls on Earth to return to their original source.

Despite being raised in a very poor family and facing challenging circumstances, Bapuji had a deep desire to transform this sorrowful and suffering world into a better place. At the young age of six, he questioned God repeatedly, asking why God remained silent about the suffering of humanity. This intense longing to end human suffering eventually led him to attain the highest level of spirituality later in life.

Even as a child, Bapuji would spend hours alone in the fields, often neglecting his own comfort. Due to poverty, he would walk barefoot without shoes or sandals, frequently getting pricked by thorns. Many times, he would stay late in the fields and, on his way back home, encounter subtle world entities. These experiences sparked his interest in communicating with subtle world souls.

Bapuji was courageous from a young age, which helped him overcome many obstacles. Alongside his studies in

chartered accountancy (CA), he gave tuition classes to support himself financially. Later, he completed his Bachelor of Law (LLB) degree and became a well-known lawyer in Ahmedabad.

In 1997, he established a spiritual institution called "Vishwa Parivartak Ishwariya Vidhyalay" in Chenpur, Ahmedabad, with the mission of transforming this mortal world, filled with suffering and disorder, into an eternal divine world of immortality. Smt. Sushma Tandon, lovingly known as "Maa," worked alongside Bapuji in this grand divine mission.

To accomplish this mission, Bapuji worked tirelessly, dedicating all his resources to this divine purpose. During that time, he would deliver continuous spiritual discourses for up to 18 hours without rest. In these discourses, he explained the highest dimensions of divine knowledge, which he realized through deep meditation and divine vision in a state of superconsciousness. This knowledge goes beyond the imagination of the ordinary human mind.

Bapuji's teachings cover a vast range of topics, including the types of celestial creators across different dimensions, the creation of our solar system, galaxy, and universe, and most importantly, the transcendental knowledge of the multiverse and realities beyond it. His knowledge is supremely profound and is intended for highly evolved seekers, referred to as "*behad* souls." According to Bapuji, these "*behad* souls" will play a key role in transforming this mortal world into an eternal divine realm.

At present, Bapuji remains deeply engaged in intense meditation and *samadhi* for long hours. He does not meet anyone, as he is continuously immersed in his transcendental mission in a superconscious state.

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Gyan Daan Maha Daan

(Sharing Knowledge is the Highest Charity)

Share to maximum extent with all.

— by Bapuji Dashrathbhai Patel

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Preface

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What happens when we leave this physical body? Where does the soul go after death? Can we make contact with those who have departed? These are questions that every civilisation, every religion, and every thinking individual has grappled with since the dawn of human existence.

In this book, Bapuji Dashrathbhai Patel addresses these profound questions with a clarity and directness that is rarely found. Drawing upon his own spiritual experiences, his lifelong interactions with souls of the subtle world, and his deep meditative realisations, Bapuji reveals the hidden mechanics of what happens after death — from the journey of the soul through the subtle realms to the true purpose of death ceremonies, from the reality of spirit possession to the meaning of near-death experiences.

This is not a book of speculation or borrowed philosophy. Every word in these pages is rooted in Bapuji's direct experience and his teachings as delivered in his original Hindi discourse. The reader is invited to approach this knowledge with an open mind, for it may challenge many long-held assumptions about life, death, and what lies beyond.

May this knowledge bring peace, understanding, and clarity to all who seek the truth about the soul's eternal journey.

Chapter I

Life Beyond Death

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Image: AI-generated (GPT Image 2.0) · Artistic interpretation only — actual reality may differ.

The human being is a soul. This is the foundational truth. When a person lacks soul knowledge, the soul becomes a *jeev* — a being that does not know itself. Yet the soul carries immense power. After leaving the physical body, after the bonds of *karma* are released, the soul remains alive. It does not perish.

Different religions may or may not accept this truth, but the soul continues to exist regardless of belief. It takes birth, or it remains in the subtle world. Some souls wander as spirits. Some, based on their final thoughts and accumulated *sanskars* at the time of death, descend into the cycle of 84 ***lakh yonis*** (species). When a soul's nature becomes animal-like, it enters an animal body in the subsequent birth life. The soul's trajectory after death is determined by the quality of its consciousness at the moment of departure. Popularly referred as ***" अंत मति सो गति"***

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम्।

तं तमेवैति कौन्तेय सदा तद्भावभावितः॥ ६॥

yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram |
taṁ tam evaiti kaunteya sadā tad-bhāva-bhāvitaḥ || 6 ||

People across the world are now experimenting with this reality. Researchers travel to remote civilisations, indigenous communities, and places of diverse religious tradition, all seeking to understand what happens after death. Every culture has its own customs and beliefs. Some keep the body of the deceased in the home for a year before performing the final rites. Others bury the dead, believing the body will rise again on a day of judgement. Hindus cremate the body and immerse the ashes in holy rivers like Ganga so that the soul's attachment to the physical form is dissolved.

The reason for these varied practices is the same: the soul develops attachment to its body. After death, souls that are filled with worldly desire and ignorance often hover around their former bodies. In the case of burial, souls may linger near the grave. This is why Hindu tradition prescribes cremation — to prevent the soul from remaining attached to the physical remains.

Chapter II

Contact with the Departed

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Can we make contact with the soul of someone who has died? Yes, it is possible. But the nature of this contact depends on where the departed soul currently resides.

When a soul leaves the body, its final emotional state determines its immediate destination. If the soul was deeply attached to worldly desires and possessed no spiritual knowledge, it remains bound to the physical plane. Such a soul may hover around its former home, sometimes disturbing the household members, sometimes entering another person's body. In these cases, the spirit may be summoned and asked: Who are you? Where have you come from? What do you want? Do you seek liberation? This is one form of contact.

Different religions have different methods of establishing this contact. In the Hindu tradition, an *ojha* or medium summons the spirit. The medium's own accompanying

subtle-world souls act as messengers. They travel into the subtle realm, deliver the message, and bring the departed soul to the medium — much like a mobile phone connection. If you show the medium a photograph of the deceased, the subtle-world souls can immediately trace and connect with that soul, no matter where it is.

However, there are limits. If the soul has ascended to *Mahalok* or *Janlok* or *Tapalok*, or has reached *Brahma Puri*, *Vishnu Puri*, or *Paramdham*, then no earthly medium can establish contact. The medium's range extends only to a certain layer — roughly five hundred to one thousand kilometres above the earth. Beyond that, the connection cannot be made.

In every religion, such psychic individuals exist. In the Christian tradition, they are called psychics or mediums. In Sanatan Dharma, there are astrologers and spiritual practitioners who can read a person's subtle body. In America, psychics convey messages from the deceased to the living. They reveal things that the living person never shared with anyone — information that could only come from the departed soul's own record.

How does this work? Every soul carries a *sukshma sharir* — a subtle body — in which all of its life's experiences, actions, and memories are recorded. The subtle-world souls can read this record. They check the subtle body's data and relay the information to the medium. Sometimes this reading is perfectly accurate. Sometimes it is not, because the subtle connection, like any connection, can be imperfect.

Chapter III

The Subtle World and Its Inhabitants

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The *sukshma jagat* — the subtle world — is a vast, invisible dimension that coexists with the physical world. It is inhabited by countless souls who have left their physical bodies. The number of souls in the subtle world far exceeds the eight hundred crore human beings currently living on earth.

These subtle-world souls are everywhere. They live on the earth's surface, inside the oceans, in the atmosphere, and in layers extending far above the planet. They reside at religious places, temples, churches, mosques — every place of worship has subtle-world souls present, seeking peace and the proximity of the divine.

When a human soul visits a temple or any place of worship, the subtle-world souls that reside there may follow that person home. They travel in groups. Once they enter a

household, they may displace other souls already residing there. If someone in the household is about to give birth, these incoming souls may interfere with the natural process of *karma*-determined birth, displacing the soul that was meant to take birth and inserting one of their own.

All of this happens invisibly. Human beings, bound within the five physical elements, cannot see the subtle world. We are surrounded by subtle-world activity at all times, but our physical senses are incapable of perceiving it.

The subtle body of every human being is formed by the *kaaran sharir* — the causal body. And the causal body is shaped by the thoughts and consciousness of the soul's mother during pregnancy. The mother's state of mind directly influences the quality of the subtle body that forms around the incoming soul. This is why the subtle-world souls can read a person's destiny — because it is encoded in the subtle body, which is itself a product of consciousness.

Chapter IV

Near-Death Experiences and the Subtle Body

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Near-death experiences provide a glimpse into the mechanics of the subtle body. When a person suffers a cardiac arrest and the heart stops for five minutes, the physical body may appear lifeless. But during those minutes, the subtle body separates from the physical form. It exits the body and begins to move.

In many reported cases, the soul in its subtle body travels around the hospital, observes the doctors working on the physical body, visits the home, and witnesses events that it later describes with complete accuracy after being revived. This is not imagination. The subtle body is real, and when it separates from the physical body, it can move freely.

During surgery, when a patient receives anaesthesia for a long operation of four or five hours, the medication can be so powerful that the subtle body cannot tolerate it. The

subtle body exits the physical form temporarily. In a coma, approximately twenty-five percent of the subtle body may remain within the physical body while seventy-five percent exits and roams the outside world. When the subtle body fully re-enters the body, the person regains consciousness.

When a soul in its subtle body rises upward, the experience improves with altitude. Just as the vibrations improve when you climb from the plains to the mountains, the soul feels increasing peace as it ascends. The lower atmosphere of the earth is dense with the negative vibrations of human thought. The higher the soul rises, the less negativity it encounters.

The speed of the soul is remarkable. A soul in its subtle body can travel two thousand five hundred kilometres upward in moments. At this speed, it quickly enters the subtle world, where the experience of peace intensifies.

Chapter V

Exorcism and Spirit Possession Across Religions

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On earth, there have always been two types of souls: those inclined toward goodness and those driven by desire and negativity. When the negative souls leave their bodies, they become what people call spirits or ghosts. Their worldly desires do not end with death. They crave the same pleasures they enjoyed in life — food, drink, sensory experiences. To fulfil these cravings, they enter the bodies of living human beings.

This phenomenon exists in every religion. In Christianity, the practice of exorcism has grown enormously. Churches in America and elsewhere have trained special priests to confront and expel these entities. In Islam, there are practitioners who remove spirits. In Hinduism, people visit temples of Hanuman and other powerful deities where exorcisms are performed.

Bapuji explains that the demand for exorcism is increasing because the number of negative souls in the subtle world has grown tremendously. In the Christian world, where materialism and the philosophy of "eat, drink, and be merry" have become widespread, the souls that depart carry these same desires. When such a soul enters a living person, it continues to act on its old patterns. The host then needs to be taken to a priest or exorcist for removal.

However, these exorcisms are often temporary. The spirit is driven out by force — through prayers, rituals, or injections that make the subtle body uncomfortable enough to leave. But the underlying problem remains. Without true spiritual knowledge, neither the possessed person nor the possessing spirit finds lasting freedom.

Bapuji shares that sometimes what appears to be possession is actually acting or drama. Some people perform for cameras, claiming to expel spirits for publicity. Not every case of apparent possession is genuine. Yet the underlying reality of spirit possession is real and has been a part of Bapuji's own experience since childhood.

Bapuji recalls that in his childhood, spirits were a common reality. In the villages of Gujarat, he saw spirits in the fields, in old houses, and in the open countryside. He communicated with them. They would offer to help him with farm work, but warned that if they did, they would not allow him to visit the fields again — they would become possessive of the relationship. His mother was once taken by a *jogni* — a powerful subtle entity — into the subtle world for three days at a time. Upon returning to her body, she would describe everything she had witnessed in the other world. People laughed and did not believe her, but for Bapuji, these experiences were formative.

Chapter VI

Death Ceremonies and Their True Purpose

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When a person dies, the soul does feel the impact of the ceremonies performed by the living. If a death ceremony is conducted sincerely and in accordance with the departed soul's own religious faith, the soul experiences relief and peace.

In the Hindu tradition, the twelfth- and thirteenth-day rites after death are significant. When food is prepared and offered to hundreds or thousands of people during these ceremonies, the subtle-world souls that accompany the departed soul enter the bodies of the people who are eating and partake of the food through them. This gives the subtle-world souls nourishment and comfort. If five hundred or a thousand people eat at a death ceremony, five hundred to a thousand subtle-world souls receive sustenance.

This is the true purpose of the communal meal at death ceremonies. It is not merely a social custom. It is a practical mechanism through which souls in the subtle world receive comfort.

In Indonesia and among certain tribal communities, death ceremonies take unique and elaborate forms. Some communities keep the deceased in the home for an entire year, speaking to them, caring for them, before finally performing the last rites. Others, such as the Torajan people of Indonesia, keep the body at home for extended periods and later cremate it on a mountaintop, considering the earth too sacred for burial.

Bapuji explains that these varied customs all point to the same truth: the soul is attached to its physical body and to its family. The ceremonies are meant to help the soul release this attachment and move on to a higher realm.

Chapter VII

Haunted Locations and Trapped Souls

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Across the world, the number of haunted locations is increasing. Old palaces, abandoned ships, ancient buildings — these places become home to souls that are trapped. The souls that haunt these locations are often those who died there under traumatic circumstances or who remain bound by intense attachment.

Bapuji explains that modern science is beginning to detect the presence of these souls. On a shipwreck where hundreds died, investigators placed scientific instruments and recorded voices crying “Help me, help me.” They placed torches and asked the spirits to signal their presence by turning the light on and off — and the light responded. These are not fabrications. The souls of the dead are present, calling for help.

The reason these souls remain trapped is that they lack knowledge. They do not know who they are. They do not know that they can ascend to higher realms. They remain bound to the location of their death, sometimes for hundreds of years.

The solution, according to Bapuji, is simple: share spiritual knowledge with them. If someone were to visit a haunted location and play a discourse or speak the truth — "You are a soul. You can ascend to the higher realms. Go to *Vishnu Puri*, go to *Shiv Puri*, go to *Paramdham*. If you are a *behad* soul, sit in the *behad viman* and remember the *Behad Parampita*" — the trapped souls would hear this and many would be liberated.

Bapuji's own organisation plays spiritual discourses at night specifically so that any soul — whether a spirit, a ghost, or a human being — can hear the knowledge and find its way to liberation.

Chapter VIII

Psychedelic Substances and the Causal Body

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Image: AI-generated (GPT Image 2.0) · Artistic interpretation only — actual reality may differ.

There are certain powerful drugs and substances that, when consumed, cause the human mind to enter a completely different state. The person stops functioning in the physical world. The reason for this, Bapuji explains, is that the substance affects the *kaaran sharir* — the causal body. The causal body is located within the head and is made of the sky element. When a powerful substance opens the causal body, the person's awareness shifts from the physical to the causal plane.

From the causal body, awareness can move further — into the *maha kaaran* (great causal), the *param maha kaaran* (supreme great causal), and all the way to the *nirakaran* (formless) state. If the soul originally came from another universe or another dimension, the entire journey of its origin becomes visible.

This is the mechanism behind the experiences reported by users of substances like ayahuasca in the Amazon. The indigenous communities who use these substances are not merely hallucinating. They are entering the causal dimension, where the records of all past existences are stored.

Bapuji draws a striking parallel with Lord Shankar, who is depicted consuming *bhang* (cannabis). Shankar's role is to maintain awareness of the entire universe. As one of the three deities — Brahma, Vishnu, and Shankar — he must remain connected to all fourteen realms of the universe and to the primordial cosmic energy. The *bhang* serves as a tool for this cosmic connectivity.

However, Bapuji clarifies that what works for a cosmic deity is not meant for ordinary human beings. When common people consume such substances, they simply become intoxicated. They laugh, cry, or lose their faculties. They do not gain cosmic vision. The third eye does not open through substances alone. True spiritual vision comes through knowledge and meditation.

Chapter IX

Rebirth, Memory and the Cycle of Time

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Image: AI-generated (GPT Image 2.0) · Artistic interpretation only — actual reality may differ.

How many times can a human soul take birth? The answer is staggering. Brahma's age is fifty years in cosmic terms. One cosmic year of Brahma is equivalent to 155 trillion human years. Since the very beginning of this universe, souls have been cycling through birth and death.

Some souls have been present since the first cycle of creation. They arrived on earth from other universes, other galaxies, other dimensions within the multiverse. These are the souls that Bapuji refers to as original souls — those who have been in the cycle of birth and death for an almost incomprehensible span of time.

When the age of *Kali Yuga* ends, a great flood — *jal pralay* — engulfs the earth, and all human life is destroyed. The souls are then recycled through the next cycle of creation. This has happened countless times.

Can a person remember their past lives? Bapuji explains that past-life regression exists, but it has limits. The subtle-world souls that guide a person backward through their memories can take them back only so far — typically two to three thousand years, perhaps up to five thousand years at most. A soul might remember being present during the Mahabharata war and witnessing the great battle. But the complete memory of all lifetimes across the entire span of cosmic time is beyond the capacity of any regression technique.

The memory is there, encoded in the subtle body, much like a computer's recording. But just as a computer may store only ten days of footage, the accessible portion of the soul's memory is limited by the capacity of the guiding subtle soul.

Chapter X

Atheism, Mortality, and the Fear of Death

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Image: AI-generated (GPT Image 2.0) · Artistic interpretation only — actual reality may differ.

The number of atheists in the world is growing rapidly. Today, there are over one hundred crore people on earth who do not believe in the soul, in God, or in any afterlife. They believe that humanity itself is the only religion, and that one should simply eat, drink, and enjoy life.

Bapuji explains that atheism has become a significant force in the subtle world as well. When atheists die, the subtle-world souls of the atheist “tradition” surround them and reinforce the same beliefs: remain an atheist, enjoy yourself, enter another body and continue your indulgence. These souls cannot rise above the earthly plane because they lack any spiritual orientation.

Some atheists, despite their philosophical position, are good-hearted people. They help others, live ethical lives, and believe in compassion. But without knowledge of the

soul and without connection to any spiritual path, they remain trapped in the cycle of birth and death, unable to ascend.

As for the fear of death, Bapuji's message is clear: death should not be feared. When the body falls away, the soul becomes lighter. If you carry spiritual knowledge within you — especially the supreme knowledge of the *behad* dimension — you will ascend directly to *Paramdham*. You will board the *behad viman* and leave behind all the complications and sorrows of earthly existence.

For those with true knowledge, death is not an end. It is a liberation. It is a departure ceremony, a farewell to the limitations of the physical form.

Chapter XI

Sacred Waters and Healing Energy

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Image: AI-generated (GPT Image 2.0) · Artistic interpretation only — actual reality may differ.

In many traditions, sacred rivers and holy pools are believed to have healing powers. Bapuji explains the mechanism behind this belief.

Consider the river Ganga. Ganga was originally a celestial being — a *devi* — who existed in the higher realms. She descended to earth through the matted locks of Lord Shankar. When she arrived on the earthly plane, all her divine powers were transferred into the water itself.

The power of Ganga is demonstrated in the ancient story of Sage Kapil, who reduced the thousand sons of King Sagar to ashes. When the waters of Ganga touched those ashes, the sons were instantly restored to life. This is the degree of power that a divine being can transfer to a physical element.

At sacred locations where hot springs or special pools exist, deities of the subtle world project their positive energy into

the water. They programme the water, so to speak, with healing vibrations. When a person bathes in such water, the negative energies and illnesses carried in their subtle body are cleansed. This is not mere faith. It is the action of subtle-world beings upon a physical medium.

Even the deities themselves experience illness and healing. In the ancient stories, deities had their heads severed and replaced, suffered curses, and underwent transformations. Indra, the king of the celestial realm, was known for his many weaknesses and transgressions. Despite his position, he could not attain *Brahm Gyan* — supreme knowledge — because of his attachments and desires.

Chapter XII

Death as a Celebration

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Bapuji's final and most powerful message in this discourse is about transforming humanity's relationship with death.

"I say that death should be considered a festival," Bapuji declares. "Death should be a grand celebration. You are leaving behind everything and ascending to the higher realms."

This is not a reckless statement. It comes from a place of profound understanding. When a soul carries within it the supreme knowledge — the *param gyan* of the *behad* dimension — death becomes a simple transition. The soul boards its celestial vehicle and ascends to *Paramdham*, free from the endless cycle of birth and death.

Without this knowledge, the soul wanders. It may find itself in the subtle world for centuries, trapped at the level it departed from. But with knowledge, the soul's trajectory changes entirely. It does not linger. It does not wander. It rises.

The path to this fearless departure is clear: acquire *Behad* knowledge. Become *bhavatit*. Become *karmatit*. Become *gunatit*. Purify both the subtle body and the formless self through knowledge. Then, when the time comes to leave the body, the departure will be joyful.

Bapuji's parting words are simple: "Become a being of knowledge. Become a supreme knower of the *behad* dimension. Without knowledge, there is no liberation from this earthly realm. No amount of talking will do the work. The work must be done upon yourself."

This is the biggest secret of the afterlife: the quality of your death is determined by the quality of your knowledge.

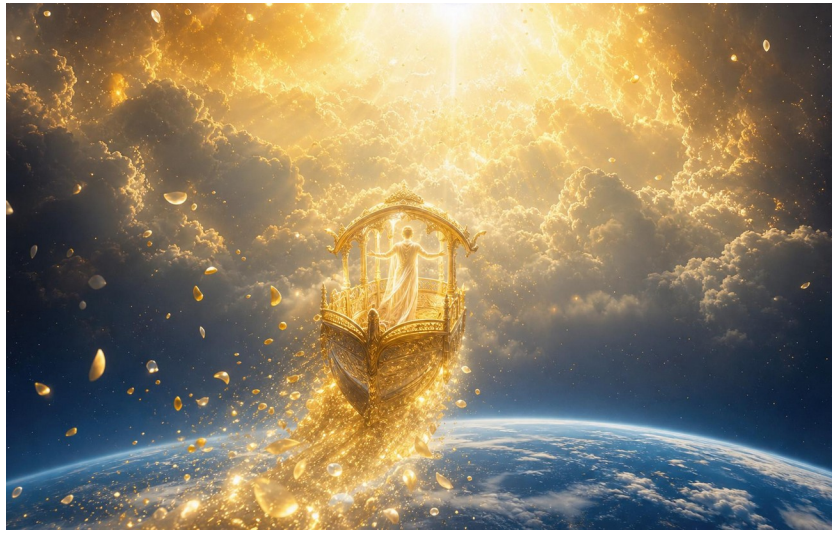

Image: AI-generated (GPT Image 2.0) · Artistic interpretation only — actual reality may differ.

Bapuji Insights

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✦ **“Death should be considered a festival. A grand celebration. You are leaving behind everything and ascending to the higher realms.”**
— Bapuji Dashrathbhai Patel

✦ **“Without knowledge, there is no liberation from this earthly realm. No amount of talking will do the work. The work must be done upon yourself.”**
— Bapuji Dashrathbhai Patel

✦ **“The soul is alive. After leaving the body, the soul remains alive. It does not perish.”**
— Bapuji Dashrathbhai Patel

✦ **“The subtle world has far more souls than the eight hundred crore human beings living on earth.”**
— Bapuji Dashrathbhai Patel

✦ **“Become a being of knowledge. Become a supreme knower of the behad dimension.”**
— Bapuji Dashrathbhai Patel

✦ **“If you carry supreme knowledge within you, death becomes a simple transition. You board your celestial vehicle and ascend.”**
— Bapuji Dashrathbhai Patel

Glossary

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Atma — The soul; a point of conscious spiritual energy that is eternal and indestructible.

Behad — Beyond limits; the transcendental dimension that exists beyond the known multiverse.

Behad Viman — The celestial vehicle of the behad dimension, used by behad souls to ascend to the supreme abode.

Bhavatit — Beyond worldly existence; a state in which the soul transcends all material attachments.

Bhang — A preparation of cannabis traditionally associated with Lord Shankar; used as a metaphor for cosmic connectivity.

Brahm Gyan — Supreme knowledge; the highest spiritual understanding of the ultimate reality.

Brahma Puri — The abode of Brahma; a celestial realm within the universe.

Gyan Daan — The charity of knowledge; considered the highest form of giving.

Gunatit — Beyond the three qualities (gunas); a state of spiritual liberation.

Had — Limited; the known physical and subtle dimensions of reality.

Jeev — A living being; a soul that has forgotten its true identity.

Jogni — A powerful subtle-world female entity capable of transporting souls between dimensions.

Jal Pralay — The great flood that occurs at the end of a cosmic age, destroying all life on earth.

Janlok — One of the higher celestial realms in the fourteen-tier universal structure.

Kaaran Sharir — The causal body; the subtlest layer of the soul's covering, made of the sky element.

Kali Yuga — The age of darkness; the final era in the four-age cycle of cosmic time.

Karma — The accumulated actions and their consequences that determine the soul's destiny.

Karmatit — Beyond karma; a state in which the soul is free from the bondage of past actions.

Maha Kaaran — The great causal; a dimension deeper than the causal body.

Mahalok — One of the higher celestial realms; a level above Swarg Lok.

Nirakaran — The formless state; the ultimate subtle dimension beyond all form.

Ojha — A traditional healer or medium who communicates with subtle-world souls.

Param Gyan — Supreme knowledge; the highest understanding of reality and the soul.

Param Maha Kaaran — The supreme great causal; the deepest layer of the causal dimension.

Paramdham — The supreme abode; the highest eternal realm beyond the multiverse.

Parampita — The Supreme Father; the ultimate divine being.

Samadhi — A state of deep meditative absorption in which the soul experiences its true nature.

Sanskar — Impressions or tendencies carried by the soul from past actions and experiences.

Shiv Puri — The abode of Shiva; a celestial realm within the universal structure.

Sukshma Jagat — The subtle world; the invisible dimension inhabited by departed souls.

Sukshma Sharir — The subtle body; the non-physical form that carries the soul's recorded experiences.

Swarg Lok — The heavenly realm; a celestial dimension within the fourteen-tier universal structure.

Tapalok — The realm of austerity; one of the higher celestial realms.

Tridev — The three cosmic deities: Brahma, Vishnu, and Shankar.

Vishnu Puri — The abode of Vishnu; a celestial realm within the universe.

Yog — The practice of uniting the soul with the divine through meditation and knowledge.

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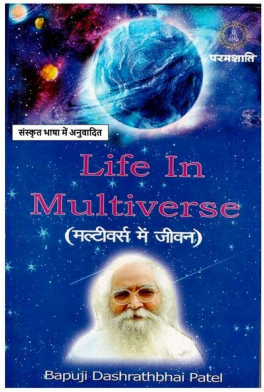

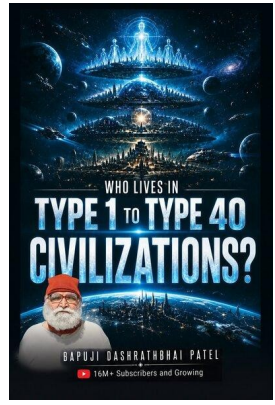

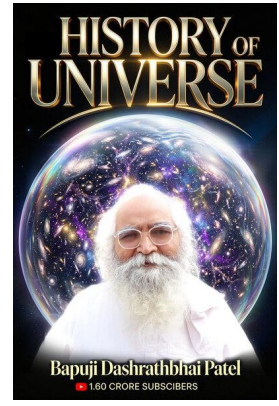

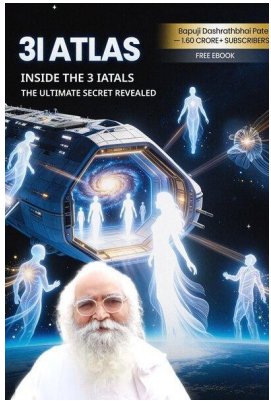

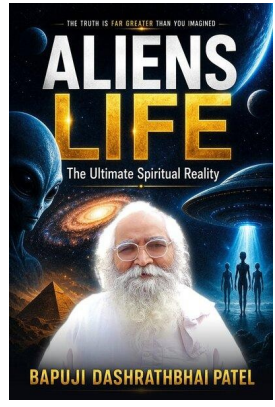

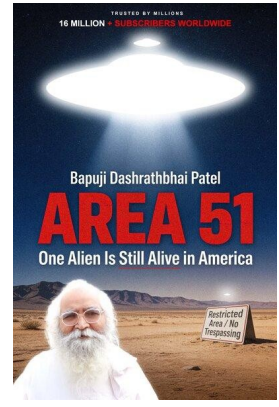
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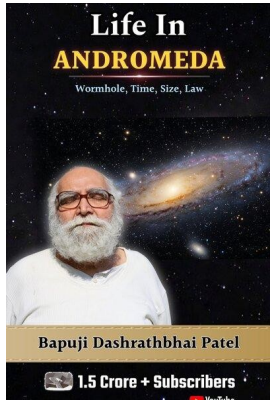

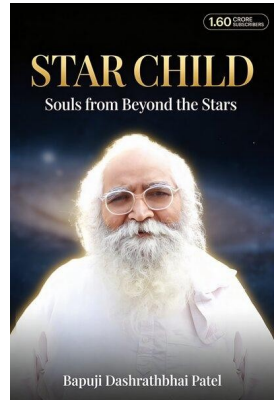

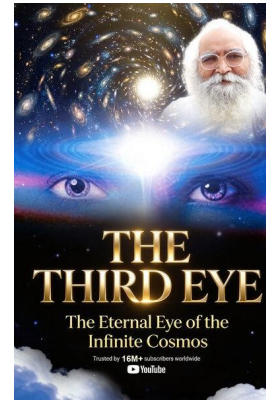

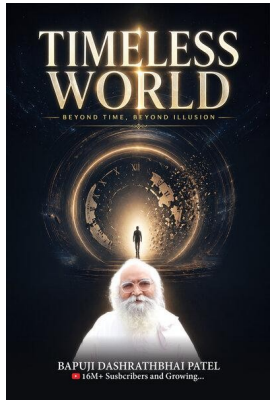

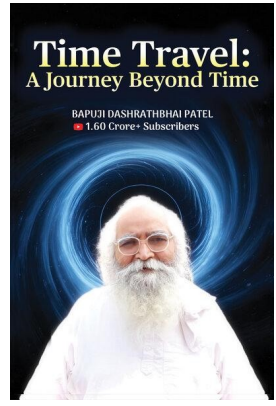

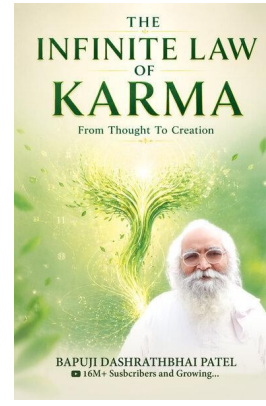

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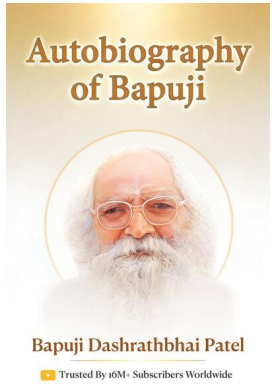

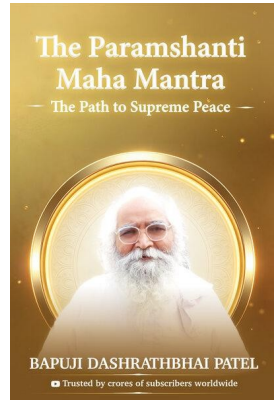

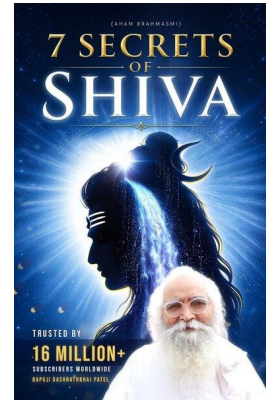

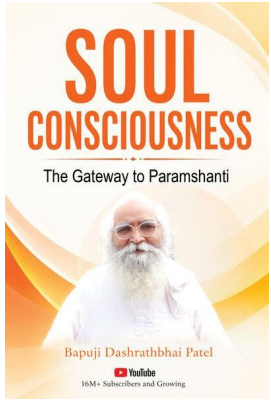
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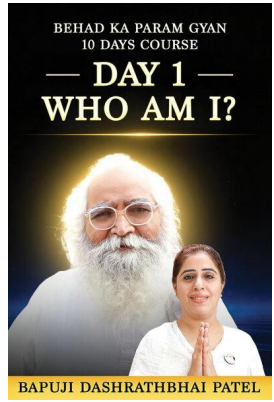
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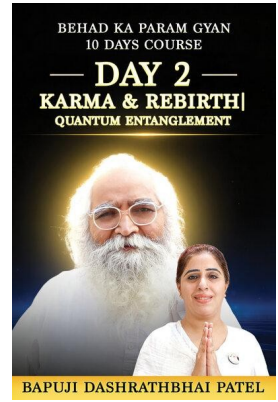
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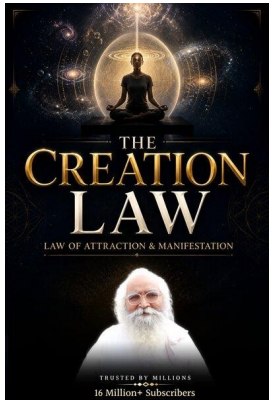
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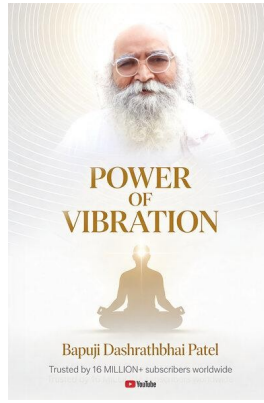
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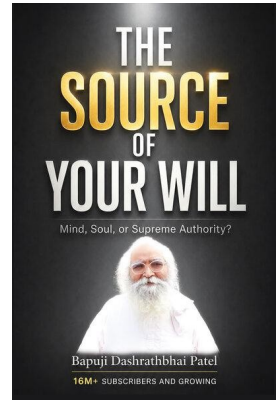
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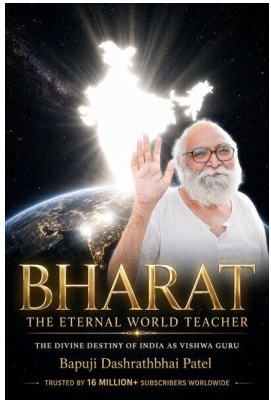
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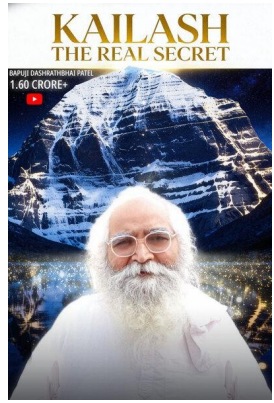
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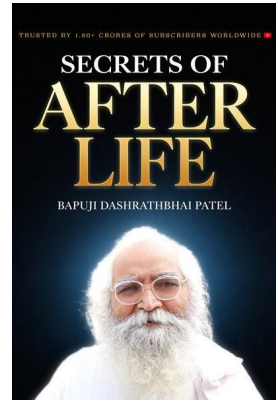
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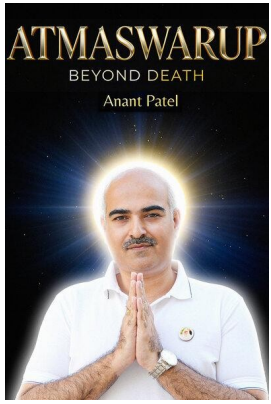
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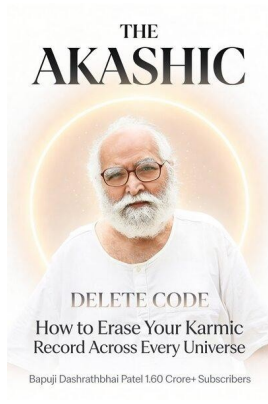
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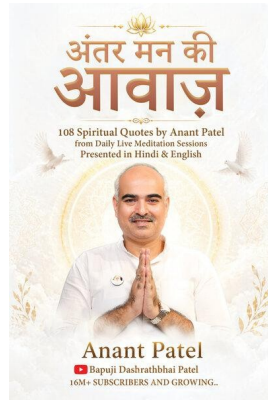
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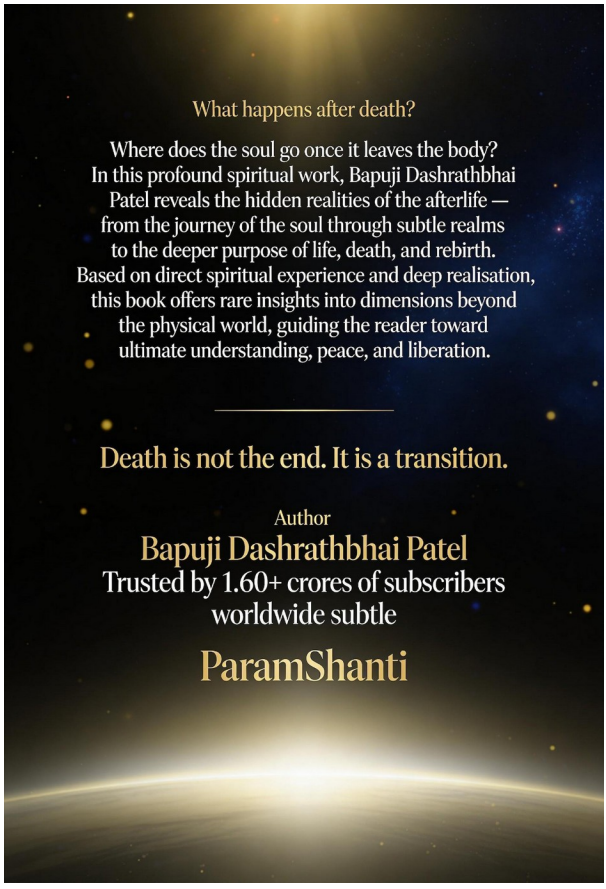
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